

*au Commandeur "Viger"
avec les compliments de l'Évêque de London*

PASTORAL LETTER

OF
THE FIRST BISHOP OF LONDON, C. W.,

**ANNOUNCING THE ERECTION OF, AND HIS APPOINTMENT TO, THE SEE
OF LONDON.**

Mount St. Joseph, Montreal, 18th May, 1856.

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PASTORAL LETTER

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FIRST BISHOP OF LONDON, C. W.

PETER ADOLPHE PINSONEAULT, BY THE GRACE OF GOD, AND THE APPOINTMENT
OF THE HOLY SEE, FIRST BISHOP OF LONDON.

To the Clergy and Laity of our Diocese, health and blessing.

Dearlly Beloved in Christ,—

I.

It has pleased His Holiness Pope Pius IX., by his Apostolic Letters of the 21st of February last, to separate from the See of Toronto the most western portion of Upper Canada, and to erect it into a new Bishopric.

Our common and most beloved Father, the Supreme Pastor of the Catholic world, considering the vast extent of territory heretofore placed under the jurisdiction of our venerable brother the Rt. Rev. Dr. de Charbonnel, has graciously vouchsafed to grant the request of the late Council of Quebec, by erecting the new SEE OF LONDON, and appointing us First Bishop of the DIOCESE OF LONDON, and Suffragan of the Metropolitan See of Quebec.

A sense of propriety forbids us from alluding to our own urgent expostulations, previously made, that the choice might be made to fall upon one better qualified to bear the responsibility, and to fulfil the heavy duties of that awful charge; but we may venture to tell you candidly that when the Apostolic Letters, bearing the will of the Head of the Church, were delivered into our hands, we retired to kneel in prayer and to relieve our feelings, and pressing them with deep reverence to our lips, in proof of submission to the Supreme Pastor, bowed our head to receive the yoke of the Lord, saying, with our holy Patron St. Peter,—“*At thy word I will let down the net.*”⁽¹⁾

For though saddened, and all but disheartened, at our physical and moral deficiencies, and fully conscious of our unworthiness for this high dignity, yet are we much consoled and upheld by our obedience to and our faith in the following words of the Bull of our Canonical Institution: “*Therefore, having assumed, with prompt devotedness, the yoke of the Lord imposed upon your shoulders, endeavor to govern and administer with such fidelity and prudence, that the Church may rejoice,..... and that you may deserve to receive more abundantly the favor and benediction of the Apostolic See and ours.*”⁽²⁾ Bearing also in mind the words of the Apostle,—“*The foolish things of the world hath God chosen, that He may confound the wise; and the weak that he may confound the strong,—that no flesh should glory in his sight.*”⁽³⁾

(1) In verbo autem tuo laxabo rete. (Luc. v.)

(2) Jugum igitur Domini, tuis impositum humeris, promptâ devotione suscipiens, curam et administrationem prædictas ita studeas fideliter prudenterque exercere, ut Ecclesia ipsa gaudeat,..... ac Tu Nostrum quoque et Apostolicæ Sedis uberius exinde consequi merearis benedictionem et gratiam. (Bulla Institut.)

(3) Quæ stulta sunt mundi elegit Deus, ut confundat sapientes; et infirma mundi elegit Deus, ut confundat fortia,—ut non glorietur omnis caro in conspectu ejus. (Cor. i.)

And yet, dearly beloved brethren, so deeply did we feel our inability, that up to the moment of our receiving the Apostolic Letters, fear and trembling, anxiety and doubt, with many other conflicting thoughts, well nigh overpowered us; indeed, we had no rest but in pouring out our heart before the Almighty, and "*praying to our Father in secret.*"⁽¹⁾ How many times, in our dismay, did we not cry to the Lord God,—"*Behold! I cannot speak, for I am a child. My heart is troubled within me. Fear and trembling are come upon me.*"⁽²⁾

II.

Whence, therefore, our sudden change? Whence our present resignation—nay, our firm confidence, our fond hope? Is it that we do not form a just estimate of our new situation? Can it be that we are blind to our many deficiencies? or that we purposely overlook them, as well as the trying difficulties we shall have ere long to grapple with? Not so, beloved brethren; we need not be reminded that the Diocese of London is but in its very infancy, whilst we, its first Bishop,—besides being utterly destitute of all worldly means, and deficient in many other ways,—labour moreover under the disadvantage of being entirely unknown to you all; our very name—for aught we know—telling against us.

Again, we are deeply sensible of the difficulties we shall encounter even at the very outset; and we anticipate a thousand others yet unknown, against which we must be prepared to struggle in the administration of our high office. Nay, we clearly foresee that difficulties of all kinds will

(1) Ora Patrem tuum in abscondito. (Math. vi.)

(2) Ecce nescio loqui, quia puer ego sum. (Jerem. vi.) Cor meum conturbatum est in me—timor et tremor venerunt super me. (Ps. liv.)

soon thicken around us; that we shall be troubled with doubts, thwarted in our undertakings by the "*enemy*," yea even by "*false brethren*,"⁽¹⁾—involved in cares, bowed down with unceasing anxieties, and finally pressed on all sides and hemmed in, as it were, with most painful trials. In a word, we see surging up from afar the threatening tide of many and various tribulations,—"*combats without, fears within*,"⁽²⁾—which shall possibly try both our mind and heart to the very utmost.

No wonder if we should quail before this sad prospect, which, we apprehend, is not overdrawn; and yet, beloved brethren, we dare contemplate it even without a shudder, and—unheeding this gloomy ~~figure~~ ^{feature}—we remain undisturbed in our confidence, unmoved in our hope.

God forbid we should be presumptuous, and ever forget our own weakness!—"far from me be this sin."⁽³⁾ How then, can we be so sanguine, and whence the secret of this our present fortitude?

Behold! our most beloved Father Pius IX. stands before us, his hallowed face beaming with a heavenly benevolence; with that bright and sweet countenance—upon which we gazed with rapture some years ago—he looks down upon us; and methinks—whilst his hand, which holds the keys of Peter, is uplifted to bless the new Diocese of London and its first Bishop—thrilling words fall from his lips which bid us be of good cheer, and impress upon us the noble duty of generously corresponding to his sacred call, and if need be, of sacrificing our very life for the Church and the salvation of souls;—and lo! all the gloomy shadowings of our future prospects fade away as the morning mist before the rising sun.

(1) Inimicus homo hoc fecit. (Math. xiii.) In falsis fratribus. (2 Cor. xi.)

(2) Foris pugnae, intus timores. (2 Cor. vii.)

(3) Absit à me hoc peccatum. (1 Reg. xii.)

Such is the bright vision conjured up in our mind by the Letters of the Holy Father, such the soul-inspiring instruction we derive from them.

Indeed in perusing them with deep reverence, a new light shines at once into our mind; the sphere of our ideas is enlarged; new and higher thoughts spring up and drive away the overwhelming anxiety which was preying upon our mind; our soul, soaring in the highest regions of faith, is filled with heavenly fortitude: and now, with a deep but calm earnestness, we stand prepared to confront the stern realities of our awful charge, and cheerfully enter into the feeling which prompted the Apostle to exclaim,—“*I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course, and the ministry of the word which I have received from the Lord Jesus.*”⁽¹⁾

And for this we claim no credit; we are simply doing our duty towards the Church, in whose service we have enlisted. We have heard the voice of Peter—as it comes down by a long and unbroken succession through our illustrious Pius IX.—calling upon us to go and labour in that remote part of the vineyard of the Lord; and that suffices us, for our sense of duty to the Supreme Pastor forbids us all further hesitation. In this matter, as well as in all others appertaining to his spiritual supremacy, we submit at once and with deep reverence, regardless of all other considerations; for our motto is the one proclaimed of old by the great Bishop of Hippo,—“*Rome has spoken, there is an end of the matter.*”⁽²⁾

Hence it is that we do not allow despondency to steal upon our heart; we know that “*unless the Lord build the*

(1) Nihil horum vereor, nec facio animam meam pretiosorem quam me, dummodo consummem cursum meum et ministerium verbi quod accepi à Domino Jesu. (Acts. xx.)

(2) Roma locuta est, causa finita est. (St. Aug.)

house, he who attempts to raise it labours in vain."⁽¹⁾

Our trust, therefore, is not in our own strength and wisdom, but solely in the promises of God and in the blessings which must needs flow from our obedience to the Supreme Pastor. Yes, beloved brethren, our faith in the sacred mission with which the Sovereign Pontiff has thought proper to invest us is the holy source from which springs this our strong hope; against this hope the waves of tribulation may, indeed, dash again and again, but it can never sink, for its anchor rests safely on the unshaken rock of Peter—"that.....we may have the strongest comfort who have fled for refuge, to hold fast the hope set before us, which we have as an anchor of the soul, sure and firm."⁽²⁾

III.

Since, therefore, the present Head of the Church,—to whom it appertains, by the special dispensation of Jesus Christ, to settle the affairs of the Church, as of old did a St. Clement, a St. Leo, a St. Gregory, his glorious predecessors on the See of Peter,—has so ordained it, let us all bow with the utmost reverence before that divine authority; let us all render our tribute of homage to his final decision, opening docile ears and yielding willing hearts to the entreaties of our common Father; let us all become as so many witnesses to the perfect understanding which there is between the Supreme Pontiff and the faithful, who profess their belief in these words of Jesus Christ to the Papacy, in the person of the Prince of the Apostles,—"*Confirm thy brethren.*"⁽³⁾

(1) Nisi Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam. (Ps. cxxvi.)

(2) Ut.... fortissimum solatium habeamus, qui confugimus ad tenendam propositam spem, quam sicut anchoram habemus animæ tutam ac firmam. (Heb. vi.)

(3) Confirma fratres tuos. (Luc. xxii.)

So much for the profound respect, love and submission, we all owe to that Holy See of Peter, to which alone were made the never-failing promises of the Redeemer. We would fain dilate more upon that vital point, the main-spring of our Catholic Faith, but we must check ourself, lest we go beyond the limits of a Pastoral.

We cannot, however, resist quoting the sound and thrilling thoughts suggested on that subject to one of the two hundred Bishops who had just witnessed the magnificent spectacle of the great Festival of the Immaculate Conception: (1)

"It is Jesus Christ, in Peter, who governs the Church; it is Jesus Christ, in Peter, who perpetuates the true worship of God; it is Jesus Christ, in Peter, who teaches holy morality."

"Jesus Christ launches on the ocean of ages a vessel which bears his elect to their eternal home. With a mighty and invincible arm he directs it over the waves swollen by passion and error. That arm is the arm of Peter, and that vessel shall never be wrecked.

"Jesus Christ builds to his Father's glory, on the ruins of the idolatrous world, a temple cemented by his blood, whose summit must reach to heaven, that the voices of men may mingle with the harmony of angels. This sacred edifice needs an immovable foundation: that foundation Jesus Christ has declared to be the faith of Peter, and against it shall all the powers of hell be broken.

"Jesus Christ raises in the sight of all mankind a chair whence he will speak to all generations, until the end of time, to perpetuate himself the teaching of his Gospel. But men have need of a sensible language to preserve them from illusion. Jesus Christ will speak by the mouth of Peter, and the chair of Peter shall be the indefectible and infallible chair of Jesus Christ.

"To Jesus Christ, in Peter, belongs the primacy of the Priesthood; to Jesus Christ, in Peter, appertains the dominion of souls.

"To Peter belongs the supreme judgment, because supreme judgment belongs to Jesus Christ. Peter absolves, it is Jesus Christ who absolves. Peter opens or shuts heaven, it is Jesus Christ who opens or shuts. Peter anathematizes errors, the anathema is pronounced by Jesus Christ. If Jesus Christ stays the incursions of hell, it is by the ministry of Peter. If Jesus Christ extends the limits of his empire, it is by the missionaries of Peter. Jesus Christ gives mission to whomsoever it is given by Peter. Peter can never misgovern the Church, because Jesus Christ is the eternal wisdom. Peter can never teach error, because Jesus Christ is the eternal truth. Peter can never be overcome, because Jesus Christ is the strength of the Most High.

"Jesus Christ ever conquers in Peter, ever reigns with him, ever commands by him. When Peter seems weakest, then he is strongest. Emperors and philosophers, kings and politicians, all the oppressors of truth, all the public corruptors of morals, may combine against the Lord's Christ, they may rage against him in the person of Peter, they may drag him into exile, they may calumniate him, they may insult him, they may spit in his face, they may crown him with thorns, they may kill him; but at the very moment when the madmen are publishing their triumph they shall be vanquished. When they shall cry out to the

(1) Rt. Rev. D. Sibour, Archbishop of Paris.

world: 'He is dead!' Peter, like Christ, shall arise from the tomb, overthrowing his enemies in the dust, and they shall pass away in their shame, they and their might and their systems; but Peter shall remain till the consummation of ages, greater and more glorious until the end. He shall behold, successively, empires decay, power into whatever form philosophy may mould it crumble to dust; the fragments of thrones and republics float upon the tide of revolutions, while safe amid all these wrecks, tranquilly seated on the vessel of the Church, with his firm hand upon her helm, he shall offer the one only hope of safety for expiring human society. Then shall the nations cry as they grasp his sacred vestment: 'Thou hast the deposit of eternal truth; teach us the ways of the Lord, O Supreme Pontiff of his Church, and let thy hand uphold our ruins.'

"O Rome! home of our souls, immovable pillar, centre of the Catholic universe, where Jesus Christ lives and reigns in the person of Peter and his successors, we cleave to thee with all the powers of our being, with the deepest and most intense energy of our heart!"

Thanks be to God, you have kept it faithfully,—ye sons of Martyrs,—that old Catholic Faith for which, rather than giving it up, your noble forefathers preferred to die manfully. May you also transmit it to your children—as their most precious inheritance—as whole and entire as you have received it!

IV.

Thus, dearly beloved brethren, we shall be placed in the midst of you, unworthy as we are, yet vested with Apostolic power, which we have received from the Saviour through his Vicar on earth.

Hence it is that we address you, for the first time, as our dearest children in Jesus Christ,—"*for God is my witness, how I long after you all in the bowels of Jesus Christ.*"⁽¹⁾ From this day forward, our mission will be to feed you with the bread of life,—to teach you the Holy and Apostolic doctrine of the Catholic Church,—to labour incessantly for your eternal welfare,—to further all your interests,—to promote and secure the faith of your children by a safe and sound education,—to share in your sorrows as well as in your joys,—to adhere to you "*through good and evil report,*"⁽²⁾—to stand by you in the day of trial,—and

(1) Testis est enim Deus, quomodo cupiam vos in visceribus Christi. (Philip. i.)

(2) Per ignominiam et bonam famam. (2 Cor. vi.)

finally, to spend our very life in unceasing solicitude for the salvation of those souls now committed to our fostering care.

Such are our feelings towards you, beloved brethren, "*for the charity of Christ presseth us,—our mouth is open to you,—our heart is enlarged,—be you also enlarged.*"⁽¹⁾

Alas! we are but too sensible of our utter inability to make amends for the heavy loss you are sustaining by your severance from the See of Toronto. We feel, perhaps but too deeply, how unfit we are to replace that most zealous and able Prelate whose substitute we now are amongst you! And here, why should we withhold the expression of our mutual grief? Well may you lament your separation from one who has exhibited towards you the love and virtues of the good Shepherd; but, beloved brethren, if your loss is great, ours is not less so,—if your grief is keen, ours is keener still. For, waiving all mention of our separation from our family and our much esteemed friends, both of the Clergy and Laity, how many other deeply-rooted ties shall we not be compelled to break asunder in obedience to that command of the Lord,—"*Go forth out of thy country and from thy kindred, and out of thy father's house, and come into the land which I shall show thee.*"⁽²⁾ Ah! the last adieu to that most honored and endeared Bishop!—the bare mention of his name would cause the tear to start and the lip to quiver. But we forbear, and beg your indulgence for this weakness, if weakness there be.

How, indeed, can we repress our feelings, when our heart is overflowing with the sweet memories of that kindness, that intimate confidence, that honored friendship, which

(1) Charitas Christi urget nos,—cor nostrum patet ad vos,—cor nostrum dilatatum est, dilatamini et vos. (2 Cor. v., vi.)

(2) Egredere de terrâ tuâ et de cognatione tuâ et de domo patris tui, et veni in terram quam monstravero tibi. (Gen. xii.)

for many a year we have been so favored as to enjoy? Would that we had profited by the innumerable examples of self-devotion, of piety, of zeal, and of unrivalled charity, which have made that most venerable Bishop an object of admiration, of love—I would fain add of worship—to the Clergy and Laity of the Diocese of Montreal! May this outpouring of our feelings be acceptable to him, and to all our friends,—for it is a message of deep and tender affection, and a last parting farewell!

V.

And now, beloved brethren, having mingled our common grief and sacrifices, we shall henceforth be the more united in the holy bonds of charity and mutual good will, and the better enabled to fulfil our respective duties towards God and his Church, for our mutual salvation.

As for us, we cannot but say with the Apostle,—“ *Forgetting the things that are behind, and stretching forth myself to those that are before, I pursue towards the mark for the prize of the supernatural vocation of God in Christ Jesus.*”⁽¹⁾

And inasmuch as our only aim is the saving of souls, we shall endeavour to discharge our various and arduous duties with fidelity and zeal, leaving the success in the hands of God, whilst we confidently and humbly expect his blessing upon our exertions.

But, beloved brethren, we most earnestly entreat your co-operation; for it depends upon you to lighten the heavy burden of our responsibility. Hence, whenever we point out to you the path of duty, we conjure you to walk faithfully therein. What we have already learned of your past

(1) Quæ quidem retro sunt obliviscens, ad ea quæ sunt priora extendens meipsum, ad destinatum persequor, ad bravium supernæ vocationis Dei in Christo Jesu. (Philip. iii.)

conduct, and of your Christian dispositions, has filled our heart with joy, and leads us to cherish the hope that you will listen to our voice as becomes dutiful children, for "*I rejoice that in all things I have confidence in you.*"⁽¹⁾

Relying on those sound dispositions of your Catholic hearts towards the new Bishop whom the Holy Father sends you, we address you with all confidence and simplicity—less to command than to implore,—and we entreat you, above all, to adhere firmly to the teaching of your holy Church—to frequent the Sacraments, as the only channels of grace and of true happiness,—to discharge all your duties towards God, His Church, and Society, as it behooves true disciples of our Redeemer.

Let the virtues of temperance, justice, benevolence, charity, piety, order and peace, be paramount amongst you; keep aloof from all the allurements and snares of the evil one, who "*as a roaring lion goeth about seeking whom he may devour.*"⁽²⁾

Finally, beloved brethren, using the words of the Apostle, —"*I beseech you through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me, that I may come to you with joy, by the will of God, and be refreshed with you.*"⁽³⁾

VI.

And you, our venerable co-operators in the holy ministry, who are bearing "*the burden of the day and heats,*"⁽⁴⁾—you need not our exhortations to encourage your devoted-

(1) Gaudeo quod in omnibus confido in vobis. (2 Cor. vii.)

(2) Tanquam leo rugiens circuit, querens quem devoret. (1 Pet. v.)

(3) Obsecro ego vos, fratres, per Dominum Nostrum Jesum Christum, et per caritatem Sancti Spiritus, ut adjuvetis me in orationibus vestris ad Deum,—ut veniam ad vos in gaudio per voluntatem Dei, et refrigerer vobiscum. (Rom. xv.)

(4) Pondus diei et aestus. (Math. xx.)

ness to your dear flocks. Continue then, in union with your Bishop, and consequently with the Supreme Pastor, to instruct your congregations with sound and practical discourses, according to the direction of the holy Council of Trent,⁽¹⁾—to catechise the children and to preserve them from all contamination in faith and in morals,—to protect the widows and orphans of your respective missions,—to visit the sick with assiduity, teaching them to bear all their sufferings in union with Him who died on the cross for our redemption, comforting them with the Sacraments of the Church, and preparing their departing souls for a happy passage into eternity.

We look with a full confidence to your perseverance in this holy course, which will secure the prosperity of religion, and maintain the dignity of your character as Ministers of Jesus Christ. In a word, “*Be an example to the faithful in word, in conversation, in charity, in chastity,—for in doing so, you shall both save yourselves and those that hear you.*”⁽²⁾

We shall not detain you longer, dearly beloved brethren, although there are several other topics upon which we would fain address you ; but we forbear at present, leaving them for some future opportunity. For, though it would not be amiss to call your attention to them, since they concern the welfare of your new Diocese, yet perhaps it might be premature, and consequently without any practical benefit. We trust that ere long we shall have occasion to lay them before you more in detail, and meanwhile do most earnestly entreat you to pray fervently and frequently for our own particular wants, and those of the Diocese of London.

(1) De Reform.—Sess. 5, cap. 2 ; Sess. 23. cap. 1 ; Sess. 24, cap. 6, &c. Necnon et Acta et Decreta 2di Concilii Prév. Quebecensis, a S. Sede revisa et recognita.

(2) Exemplum esto fidelium in verbo, in conversatione et caritate, in fide, in castitate,—hoc enim faciens, et teipsum salvum facies et eos qui te audiunt. (1 Tim. iv.)

VII.

But we cannot close this Letter, beloved brethren, without adverting, at least for a moment, to that most solemn definition which still vibrates throughout the world, and causes the heart of the faithful to throb with ineffable joy.

Over two hundred Bishops gathered from every quarter of the globe, and assembled around the rock of the Vatican—the fixed and immutable centre of Catholic unity—with one heart, one faith, one enthusiastic acclamation, having entreated the Supreme Pastor to declare the old and universal belief of the IMMACULATE CONCEPTION of the ever blessed Virgin Mary, as an Article of the Catholic Faith. On the 8th of December in the year of Grace 1854, the Sovereign Pontiff Pius IX.—beneath the stupendous dome of St. Peter's Basilica, filled with the countless multitude of the faithful,—proclaimed the Dogma of the Immaculate Conception, a Dogma so long and so unanimously yearned for by the children of the Church, and which they will evermore cherish and steadfastly preserve with one heart, one faith, and one hope.

We cannot, at present, dwell on this subject, beloved brethren, but we doubt not that you thoroughly understand how fitting it was that the Blessed Mother of our Saviour, "*blessed amongst all women—in whom He who is omnipotent wrought great things,—who was full of grace,*"⁽¹⁾ should have been preserved from the malediction of Adam, and how reasonable is that old Catholic doctrine which has been proclaimed so solemnly as an Article of our holy faith. Not that it is a new doctrine—since it ever was in the sacred deposit of revealed truths committed to the Church in its very beginning,—but the decree of Christ's Vicar has

(1) Gratia plena—benedicta tu in mulieribus—fecit mihi magna qui potens est. (Luc. i.)

put the final seal to that belief as old as the Church itself, just as fourteen hundred years before the Decree of the Council of Ephesus put the final seal to the belief of the Divine Maternity of Mary.

Let us, therefore, beloved brethren, venerate more and more, and cherish our holy Church, which, guided by the infallible spirit, so carefully preserves the integrity of its faith through all ages,—and proclaims that faith in the most glorious and becoming manner according to the wants of the times.

As for the taunts and sneers of those who do not recognise the glories and privileges of the ever Immaculate Mother of God, we tell you with Jesus Christ himself,—“*Let them alone—they are blind and leaders of the blind.*”⁽¹⁾ Alas! they need all your Christian sympathies and prayers. Let us hope that this glorious proclamation of the Immaculate Conception will bring them light from above, as it will most certainly become the fruitful source of many a blessing to the faithful children of that Church which has never ceased to fulfil the prophetic words of the Blessed Virgin,—“*Behold! from henceforth all generations shall call me blessed.*”⁽²⁾

VIII.

Wherefore, in the Holy Name of God, we have decided upon the following Regulations, which will stand good until a new order to the contrary:—

1. In compliance with the Apostolical Decree of His Holiness Pope Pius IX., under the date of the 21st of February, 1856, the Diocese of London comprises the following

(1) *Sinite illos—cæci sunt, et duces cæcorum.* (Math. xv.)

(2) *Ecce enim, ex hoc beatam me dicent omnes generationes.* (Luc. i.)

territory, viz :—the Counties of *Middlesex, Elgin, Norfolk, Oxford, Perth, Huron, Lambton, Kent, and Essex.*

2. We make choice of the ever Blessed Virgin Mary—in the miraculous privilege of Her *Immaculate Conception*—as First Patron of our Diocese, and of St. Patrick as the second; also of St. Peter as First Titulary of our Cathedral, and of St. Lawrence as the second.

3. We maintain all the Ecclesiastical Ordinances and Regulations actually in force in the Diocese.

4. We renew and confirm all the faculties given—in writing and not recalled—by the Ecclesiastical authorities, within and without the Diocese.

5. Every Sunday, the officiating Priest and his congregation shall recite together one *Pater* and *Ave* with the Invocation,—“*Regina, sinè labe concepta, ora pro nobis,*”—for our special wants, and those of the new Diocese.

(Until the Anniversary of our Consecration.)

☞ Sacerdotes, in missis tam solemnibus quam privatis, quotidie dicent orationem “*pro Episcopo,*” juxta rubricas.

6. This our Pastoral Letter shall be read at Mass, in all the Churches, Chapels and Stations, as soon as possible.

Given under our hand and seal, on the day of our Episcopal Consecration, being the Festival of Holy Trinity. (*18 mai.*)

†ADOLPHE,

Bishop of London.

Mount St. Joseph, Montreal, 18th May, 1856.